
Dr. MANDEVILE's
S E R M O N

Preach'd before the

QUEEN,

On *Whitsunday*, May 27, 1705.

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SERMON

Preached before the

QUEEN,

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St. JAMES's Chappel,

On *Whitsunday*, May 27, 1705.

By JOHN MANDEVILE, D.D.
Chancellor of the Cathedral Church of
Lincoln, and Chaplain in Ordinary to Her
Majesty.

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COMMON

QUESTIONS

AND ANSWERS

ON THE

ARTS AND

MANUFACTURES

1 John iii. 24. *latter part.*

*And hereby we know that he abideth
in us by the Spirit which he hath
given us:*

AFTER God had given his Son for the Recovery of fallen Man, he was pleased to add to that Gift the Mission of the Holy Ghost; that the Remedy might be adequate to Man's Necessities, and that we might be able to perform the Terms and Conditions upon which the Son redeemed us.

This sending of the Holy Ghost was indispensably necessary, not only for the settling of the Church for the confirmation of the Christian Doctrine, and Propagation of the Faith thro' the World by Miraculous Operations, but it was yet more necessary for the reducing of the Souls of Men to God and Goodness, and for the particular Application of the Redemp-
tion.

tion to particular Persons, because of the natural and habitual Corruptions of Men, and their being alienated from the Life of God, which could not be remedied without the Inward supernatural Assistances of the Holy Ghost.

And of these Inward Operations of the Divine Spirit are the Words of my Text to be understood, the Apostle making that Excellent Temper and Disposition of Mind wrought in us by the Spirit of God, whereby we *Believe in Jesus, Love the brethren, and keep his Commandments,* to be the true Sign of all that peculiar Grace and Favour which is here expressed, by God's abiding or dwelling in us.

And this being the greatest Engagement to our Duty that is imaginable, and the greatest Encouragement and Comfort also to Christians, in their endeavours after Godliness and Vertue, I shall first shew you.

1. That in all Ages of the Church Christ does give his Holy Spirit to sanctifie the Souls of Believers, to be a Divine and Spiritual Principle of Holiness working all good Thoughts and Actions in them.

And

And lest this Truth should be abused by any to the Encouragement of Sloth and Idleness in neglecting their Duty, upon pretence of waiting for the Spirit of God to do all for them by an irresistible force upon their Minds.

2. I will 2dly, enquire into the manner and method of his Operations, how he ordinarily acts in, and deals with Men, and by what Steps and Degrees he brings those that receive his Impressions to an Union with God, and to be the Temples of the Holy Ghost.

Which being the greatest Benefit and Comfort that can here be derived to Christians; Because thereby we are sure of our Interest in Him, and of our happy State, that we may not be deluded in this great concern, I shall

3. Consider 3dly, the Characters and the Fruits, which are the necessary products and Companions of the Spirit wherever it resides, for by these only can we judge whether God abideth in us and we in him, whether we are raised to such a Participation of the Divine Nature here, as to be capable of enjoying him hereafter.

That.

1. That Christ doth in all Ages of the Church give his Spirit to sanctifie the Souls of Believers, and to be a vital Principle of Holiness in them, is a Truth so certain, that none who consider the Nature of Man, and the Method of God for the saving of Sinners, or bringing them to happiness by the Gospel, should so much as question it.

The Scripture which can surely best inform us of the frame of our Nature, hath declared it so corrupt and degenerate, that without an additional strength, a supervening principle to support its feeble Powers, we are not able to become good here, or happy in the World to come.

Eph. 2. 3. Those sacred Writings inform us, that Sin, and Death, the Effect of Sin, is as universal as the Race of Mankind; That we are by Nature the Children of Wrath and the Servants of Sin, till the Spirit of Adoption sets us free and brings us into the glorious Liberty of the Sons of God.

Luke 4. 18. That we are blind, nay mere darkness, till
 Mat. 6. 23. this enlightens us. Nay that we are Dead in
 Eph. 2. 1. Trespases and Sins, till this quicken and revive
 Eph. 2. 5. us, till we are raised up by the Spirit of Christ,
 and

and by that *Divine power*, which hath given us a Pet. 1. 3. all things pertaining unto *Life and Godliness*, thro' the knowledge of him that hath called us to *Glory and Vertue*.

Which Expressions do at least signifie thus much; that by what means soever this early polluting Sin is derived upon us, it is so universal, and sticks so close to us all, as to be called our Nature, and subjects us to wrath and the Displeasure of God.

And that the only Remedy and Cure for this is some new and additional, direct and immediate Power working upon our Minds both to will and to do good, beyond the mere Use and Exercise of our own Thoughts or Reason.

This is what the Scripture calls Grace and the Holy Ghost, and means by it a Power (besides that of God's ordinary Providence, whereby the Spirit sustains and actuates all things he hath made, and beyond the bare use of our natural Powers and Faculties) a Power, I say, which is an inward principle of the Divine Life, and is styled, the Spirit put into our Minds, whereby we are enabled as properly to produce the Actions of a Holy Life,

as the Soul of a Man does produce the natural. The knowledge of this is wholly owing to Divine Revelation, for it is not included in the Knowledge of God by Nature.

Even the *Jews* themselves, who had God for their Teacher, knew it but weakly and imperfectly; they had indeed the Spirit given to them, but it was in small portions, to particular Persons, under a Seal, and within a Veil.

The universal, free, and full manifestation of the Spirit was reserved till the Days of the Gospel, and then, after Christ had lived a few Years upon Earth, preached his Doctrine, accomplish'd our Redemption by his Death, and left his Religion to the World, he sent the Holy Ghost to dwell in them, to be his Vicegerent, his standing Paraclete and Advocate, to promote and carry it on till the consummation of all things.

As Christ had promised this Spirit before his Ascension, so afterwards he shed it abroad in the Hearts of Christians to dwell in them, and we are now saved by the washing of Regeneration and renewing of the Holy Ghost: For, we are washed, we are sanctified, we are justified in the Name of the Lord Jesus, and by the Spirit of our God.

Tit. 3. 5.

1 Cor. 6. 11.

And

And we now see That accomplish'd which was foretold by the Prophets, and was made a formal Character of the New Dispensation, by which it is distinguished from that of *Moses*.

That in it we shall have a new Heart and a new Spirit put within us; i. e. a good Principle, opposite and contrary to that of our fleshly Nature inclining us to Evil. Ezek. 11. 19.

That we shall be taught of God from the greatest to the least; and that his Spirit shall be poured out on all Flesh, not only to work Signs and Wonders for the propagation of the Gospel, but for the Obedience of it, for so it follows, that his Children might walk in his Statutes, and keep his Ordinances to do them, That's the end and the Fruit of the Spirit; and to deny the inward Operations and Assistances thereof, to encline Men to what is good, to convert and sanctifie them, or to restrain it to the extraordinary Effusion of the Holy Ghost on Pentecost, and the miraculous Gifts of the Spirit in those Beginnings of the Gospel, is as well irreligious as it is destructive of a Christians Comfort. Isa. 54. 13.
Jer. 31. 34.
Joel. 2. 28.

It contradicts the whole tenor of the New Testament, which declares that all Christ's living Members are united by the Spirit to their Head. 1 Cor. 12. 13. It makes it impossible to explain how, or to what end the Holy Spirit is so often said to dwell or to abide in us, 1 Cor. 3. 16. how we are made an habitation of God through the Spirit, Eph. 2. 22. how we are made the Temples of God through the Holy Ghost which is in us, 1 Cor. 6. 19. or united to Christ through the Spirit. To what end does the Holy Ghost thus dwell, or take up his abode in them, in whom he acteth nothing? Or rest upon those Christians whom he doth not inspire with inward Power?

When God is said to put his Spirit within us, Ezek. 36. 27. to put his Fear and his Law in our Hearts, Jer. 32. 40. Heb. 8. 10. to create in us a clean Heart, and renew in us a right Spirit, Ibid. If, he by his Good Spirit raiseth no good Motions or Idea's in us, which may dispose us to his Fear, and by Attention to them may convert and cleanse our Hearts, what can these Words or Metaphors import? Or why is his Spirit put within us, if he hath nothing to do there?

Moreover

Moreover it directly contradicts the Declaration of our Lord in his most Divine Prayer, wherein he expresse he was not interceding for his Disciples alone, *but for all* John 17. 20. *those that hereafter should believe in him through their Word.* And this for the most sublime effects of the Divine Spirit, *That they may be one in God, That Christ might be in them, That the Love wherewith the Father loved the Son might be in them, That they might be where he is and behold his Glory.* All which are prayed for to Believers, as Fruits and Effects of that Comforter which he would send to supply his Corporal absence in the World, and are certainly granted them, if that blessed Intercession be not defeated and made of no effect.

The Blessed Jesus, who had taken upon him our Infirmities, and known by experience what human Nature was, knew also that *without him we could do nothing*, that unless we John 15. 5. *were engrafted into him we should wither like Branches separated from the Root, and bring forth no fruit unto God.* We are not sufficient of our selves to think a good thought as of our selves; but our sufficiency is of God.
And

Rom. 5. 5. And therefore he hath abundantly given us
 2 Tim. 1. 7. his Spirit to produce in us *Love and a sound*
mind, and all the Christian Graces which he
 hath made the necessary Terms and Condition
 of our Salvation.

How, and in what manner, I shall attempt
 to shew by and by; but the Scripture makes
 him the Author of those Vertues, the Beginning,
 the Progress, and the Completion of all sa-
 ving Good.

That Faith which is the root of all the
 other Graces, whereby we believe Jesus to be
 the Son of God, and the attaining of so much
 Knowledge of his Will, as is necessary to carry
 Eph. 2. 8, 9. us on to Obedience, *is the Gift of God*; not that
 he works it by illuminating our Minds with
 any new Revelation, or new Testimony of the
 Truth, but by working in us a teachable Dis-
 position, and opening our Hearts, as he did
 A&T. 16. 14. *Lydia's*, first to attend unto, then to receive
 the things that are spoken in the Gospel.

The Truths whereof, tho' accompanied
 with the brightest Evidence, yet being so con-
 trary to our sensual Lusts, would be over-
 powered by those Lusts, were not our Minds
 disengaged from their Influence, and our Hearts
 made

made willing to believe in Jesus, and receive his revealed Truths.

When we are brought thus far indeed, one would think, that we have a stock of Considerations so forcible as will not suffer us to disobey God in any thing. When a Man believes his Word, and the dire Comminations therein against ungodly Men, it is perfect madness for him in spite of these still to go on in his Sins, and rush upon Damnation.

Yet we see by experience this would always be the Issue, and that the Temptations of the World, and the Lusts of the Flesh, would still suppress the force and vertue of those Considerations, and render all the Motives to Obedience contained in our Faith unsuccessful, if the same gracious Spirit did not carry these Beginnings to a further progress, and by strong, clear and constant Impressions, fix the Choice of our Wills to that which is Good, and upon Good Principles. This was what St. Paul told the *Philippians*, and made it an Argument why they should with fear and trembling work out their Salvation, *It is God, says he, that worketh in you both to will and to do;* which being spoken to Believers, who had already entertained the Revelation

Phil. 2. 13.

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Revelation of the Gospel, does manifestly suppose a Divine Operation distinct from it; which enabled them to will and to do, *i. e.* to perform that Obedience from their very Souls which would qualifie them for Eternal Happiness.

And the Apostles praying so frequently for Believers, *that the God of Peace would perfect them in every good work to do his will, that he would work in them that which is well pleasing in his sight, that he would keep them sincere and without offence unto the Day of Salvation,* with many such like places, is at once an undoubted Argument both of the Truth and of the Necessity of a Communication of the Divine Spirit, not only to beget in us a lively hope of an Inheritance incorruptible, but also to keep us by his Power through Faith unto Salvation.

*2 Pet. 1. 3.
v. 5.*

But it's time to remember you that this Manifestation of the Spirit is given to every Man to profit withal, and I have spoken all this to shew you, that we have all of us infinite reason to be good and holy Persons, and that we are utterly inexcusable if we stir not up this Gift of God in us to all

all the Holy purposes for which it was designed.

There is not in the World a greater Motive to the Obedience of the Gospel, nor a greater Encouragement to the pursuit of Holiness, and all the parts of our Duty, nor a greater Consolation amidst the hardships of our Christian Warfare, then this very Promise, that God will give his Holy Spirit to them that ask him, give it for all things needful and profitable to their Salvation.

Are we too apt to yield to the Sin that so easily besets us, the Sin of our Complection, whatever it be, which seems rooted in our Hearts? By the help of this we have power to overcome it. Do we want any Christian Virtue though never so difficult? By this we may attain it, provided that by fervent Prayer and a careful Diligence we attract its Divine Aid. The Grace of God will not be wanting to us, if we be not wanting to our selves, nor will the Laws of his Mercy suffer us to miscarry, if we be sincere, for want of Assistance.

But withal there is no hopes that we shall succeed, if we be remiss and slothful, nay
C it

it is impossible we should. For though God hath promised to assist our Endeavours, he hath no where promised to make us good Men and good Christians without them.

And therefore that we may not think this Advantage of the Spirit an occasion to our Sloth and Idleness, I come now to enquire into the method of his Operations, and how it is that he acts in and deals with Men.

In the doing of which I mean not to enter upon a nice Discussion, in order to determine what this Spirit of God is, considered as a principle of Life abiding in our Minds, nor the manner how it inspires good Thoughts, and excites good Resolutions, or by what sweet Power it draws the Will unto Action, without the least force upon it; because I think we cannot positively determine concerning these things, or if we could, that knowledge would signifie little to the making us better.

But the Scripture having assured us of the thing it self, and given us several Indications of the Methods of its working in us, and of the means which we must use to obtain and improve it, till we be Regenerate and born again,

again, and shewn us in whom it dwells, so as to give them a Title to happiness, the Consideration of these things may be useful, both to convince us of our Folly and Danger, if we neglect the Advantages of it, and to excite in us Care and Diligence lest we fail of this Grace of God to the ruine of our Souls.

And to these ends we should do well to consider,

1. That the Holy Spirit which is thus promised and given by Christ to make us good and happy, acts upon our Minds for the producing of these Effects, in a way suitable to our Rational Nature; the Faculties whereof, however maim'd by the fall, are not lost or destroyed by it.

We have still our Judgments and our Wills for Understanding and Action, without the concurrence of both which, nothing that we do can become a Vertue.

Therefore in the Work of our Conversion, or any other Grace, the Spirit does not supersede or take these way, but by new accessions of Light and Strength improving the Power of both, lays an indispensable Obliga-

tion upon us, to put forth that Power, and exercise it in the pursuit of Truth and Goodness in Concurrence with his Motions. And the more so

2. Because the Operations of the Spirit will do us no good if our own endeavours be wanting; Tho' we can perform no Duty to God as we ought without its Aid and Assistance, nor have much encouragement to attempt a course of Obedience without a just expectation thereof, yet the Work of Grace it self is no way effectual but in our compliance with it in a way of duty.

Therefore the Scriptures command, exhort, entreat us, and that most seriously, affectionately and frequently, to repent and be converted and persevere in holiness, and all this with Promises of Eternal Reward if we do, and Threatnings of Everlasting Punishment if we do not, which plainly shews us, that though the Spirit is promised to work these Graces in our Hearts, yet our own care and consideration and industry is necessary to the attainment of them.

Nay that God requires us to use as much diligence to make our Calling and Election sure, as if he had given us no Grace at all. And therefore St. Paul tells us, That whilst he *worketh in us both to Will and to do*, We also *Philp. 2. 12,* must *work out our own Salvation*, but withal ^{13.} ascribe the whole Glory to God as the primary cause of all the Good that is in us, or can be done by us,

And we are the more concerned to use our Application and Pains in this Affair, Because, 3^{dly}. The Holy Ghost is communicated to us more or less according to the Improvements that we make of it.

It is not to be doubted but that the Spirit applies it self to every Man baptized into Christianity, to strive with him, if he be wicked, in order to his Conversion, if he be good, to increase and confirm that Goodness in him. But in both he commonly works by a gradual progress, and according to the Qualifications of the Man. And as to him that hath well improved his Talents, shall more be given, and he shall have abundantly, so from him that hath not, shall be taken away even that which he hath.

The

The sum is, God sends his Spirit to make Men overtures of Peace, and to treat with them, in the doing whereof he uses great variety, according to the various Tempers, Educations and Circumstances of Men, and we cannot set down the exact Rules by which he moves in this great Work.

But he commonly begins it in Men by awakening Conscience, suggesting good thoughts giving check to their course of Sin, and bringing them to a serious Consideration of their State and Danger.

And if these kind Admonitions be entertained and cherished as they ought to be, he goes on to fix their Resolutions upon a diligent use of all those means which his Providence affords, and by which the Spirit does ordinarily work Grace in us, as Praying, Hearing, Reading and Meditating on the Word of God, The frequent participation of the Lords Supper, and other of his Ordinances.

And if they continue faithful in the diligent use of these, then lastly, to the Seed thus planted and watered he gives increase, and feeds it more and more, till they arrive at
such

such an eminent degree of Goodness as to be filled with all the Fulness of God, *Ephes. 3. 19.* or as 'tis elsewhere expressed till they be grown up to the measure of the Stature of the Fulness of Christ. *Eph. 4. 13.*

In all which his progress is like the Waters of the Sanctuary, and from a shallow Spring swells in proportion to the Capacity of a Man's present Spiritual State, till, as our Saviour expresses it, out of his Belly flow Rivers of living Water.

So St. John tells us, *Rev. 3. 20.* where speaking in the Person of Christ, he saith, *I stand at the door and knock,* by previous solicitations making overtures of Good, *and if any Man open to me,* if he attends to my kind Admonitions, breaks off his wicked Habits, which are the Barrs that close his Heart against me, and wholly resigns up himself to me, then *I will come in and sup with him,* I will be a familiar Guest and Inhabitant, making my constant abode with him.

How happy is the State of such a Man! And what ravishing Joys must spring up in his Soul, to see himself thus sealed unto the Day of Redemption!

The

The Observation of this Difference betwixt the Spirits acting and dwelling in us, is of very great moment to us in our Spiritual Life, because hereby only can we discern whether we be in the number of those Sons of Adoption, who shall inherit Everlasting Life.

Still as we grow better, the more we are disposed to receive him, and the nearer approaches he makes to us, and we have all the while this Comfort, that we are not forsaken, but that he is still treating with us to make us happy.

But we cannot speak Peace to our Hearts in a well grounded Confidence, that we belong to him, or that our final portion shall be blessed, till by an habitual course and exercise of all Christian Graces we find that we have made a perfect Resignation of our selves to him, to dwell and abide in us.

And when it is come to that we are made sure of a Glorious Inheritance, made sure in the Nature of the thing: And our own Perswasions also are confirmed with an excellent, a comfortable and discerning hope.

For altho' the Breathings of the Spirit upon our Souls are, like the Wind, of a very secret nature,

nature, and as Dew falls in small and insensible drops, or a Child is formed by slow and undiscerned Progresses, fearfully and wonderfully, as the *Psalmist* speaks, such is the New Birth of a Christian, by a secret hidden and intimate Energy of the Spirit, is his Soul formed into a Spiritual Being. Psa. 139. 14.

Yet as certainly as we can tell that the Wind blows when we hear the Sound thereof, and that the Dew is fallen when we feel the Drops, or that there is a Child when we see it born with the perfect formation of every part; so may we certainly know that God abideth in us by the Fruits and Effects of his Spirit, and those Graces which are the infallible Indications of his presence.

When we find that to do good is the prevailing Inclination of our Hearts, when we are constantly bent upon the doing of God's Will, when we perform our Duty, and govern our Actions by his Word, then we may conclude that we are acted by the Divine Spirit and that God dwelleth in us of a Truth.

D

This

This is a plain general Rule that will neither deceive your selves nor others.

But because self-love is apt to fill Men with a false presumption of their Interest in God, and of his abiding in them when he really does not, it will be fit to consider the Characters of the Christian Spirit which from the Scriptures we learn to be these.

*A Spirit of Love, *Of Adoption, *Of Holiness, *Of Devotion, *Of Zeal, *Of Peaceableness and Meekness, and *of Heavenly Desires.

These are the Marks of his Presence wherever he is presumed to be. And by these let me beseech you to examine every Man his own Conscience, for that will tell him whose Image and Superscription he bears, and to whom he belongs. Whether he be truly a Member of Christ, or of the number of those who shall be set on the left hand at the last day.

If your patience will give me leave, I will lead you into the Enquiry; desiring you to ask every one his own Heart.

*Are your Souls formed into a right Sense of God's Infinite Perfections and Goodness, and your Desires enflamed to a nearer

nearer Union with him, and by both are you brought to such a Degree of Love as to resign and Sacrifice your selves wholly to his Will? Do you desire above all things to please him? And are you ready to do, or suffer any thing for his sake?

* Is your Love enlarged also towards all Mankind, in a sincere and unbounded Affection, because of the Relation they bear unto God, and of his Image stamp'd upon them? And are you ready to do them all the Good Offices, both of Justice and Charity, in the most obliging manner, out of Affection and with Joy?

* Do you serve God with a filial Reverence, as Sons that have the Spirit of Adoption? And with an hearty free Affection are you carried to that which is good, not out of a slavish fear of punishment, but because it is your Duty, intrinsically good, and perfective of your Nature?

* Do you find that besides this Spirit of Love and Adoption, you are animated with a Spirit of Holiness also, which reigns in your Heart, and keeps you at the greatest separation and distance from every thing that is

unclean? Do you neither yield to the Lusts of the Flesh in the grosser Instances of Fornication and Intemperance, nor live in the Gratification of any other Delights and Pleasures of Sense that are sinful, nor yet indulge the more refined Filthiness of the Spirit?

*Do you find your Hearts moulded into a devout Temper, always possessed with a due Sense and Fear of God, living as in his presence, delighting to converse with him in frequent Prayer, and Meditation, and Praises? And when you are not actually offering the Sacrifice, do you still keep the Fire alive, ready to flame out upon all Occasions into Heavenly Aspirations, and Acknowledgments of an entire dependance upon him?

*Besides these, have you a Zeal for God's Glory, a Zeal according to Knowledge? Are you neither luke-warm and indifferent in the Concerns of Religion, nor yet disorderly and boisterous to the Disturbance of the World?

Are

*Are you actuated with a Spirit of Meekness and Peaceableness, like that of our Saviour's, of whom you are to learn? Are you Modest, Humble, and affable to all, truly submissive and obedient to your Governors set over you by God, and in every thing promote you the publick Peace?

*In fine, are your Minds set upon Heavenly things, free from Covetousness, Earthly Desires, and all inordinate Love to this present World? Have you yet learn'd to prefer Eternity before Moments, and to love the Pleasures of the Soul, and Joy in the Holy Ghost, above the sottish and beastly Pleasures of the Body?

These are the Marks and the Works of the Spirit, and if the Holy Ghost be not come upon you to great purposes of Holiness, and wrought all these Vertues in your Hearts, if they be not done by you cheerfully, habitually and vigorously; or if they be frequently interrupted by great Sins; or by deliberate, wilful, and knowing acts of any Sin, all your other pretences are vain; the Spirit has not yet led you out of the confines of Death, you are still in the
Flesh,

Flesh, which shall never inherit the Kingdom of God.

You see, Christians, what you are to aim at, how you are to judge of your selves, and by what measures you shall be judged. Behold God hath set before you Life and Death, Blessing and Cursing; he hath given you his Holy Spirit to assist and help you in the performance of your whole Duty, and there is nothing wanting to recover your Souls to God, but your own free Cooperation and Consent; and if you will not give it, know this assuredly, that the Gospel has provided no remedy for wilful and desperate Obstinacy.

If instead of yielding up your selves to the conduct of this Spirit, which would lead you through all the paths of a Holy and Comfortable Life, you resist and grieve and quench him, his abused Love will turn into Jealousie and Rage, and a Consuming Fire. Even this gentle Spirit by which you have strength to keep the Commandments of God, that he may dwell in you, and you in him, by which you are sealed to the Day of Redemption, to an Inheritance of

of Sons, and to a participation of that unspeakable Felicity wherewith himself is eternally happy and glorious, even this Gracious Spirit, if you bring not forth these Fruits thereof, will upbraid you in the Shame and Sorrows of Everlasting Death.

But O Lord God, do thou, who as at this time didst teach the Hearts of thy Faithful People, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy Comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the Unity of the same Spirit, one God, World without End. Amen.

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